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THE  
**Jewish Expositor,**  
AND  
FRIEND OF ISRAEL.

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SEPTEMBER, 1816.

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MR. CROOLL'S REMARKS,  
WITH THE  
ANSWER OF W. CUNINGHAME, ESQ.  
*To the Editors of the Jewish Expositor.*

Gentlemen,

WHEN I was lately in town, I received a letter from Mr. Crooll, dated the 13th May last, wherein he informed me that after he had perused Mr. Scott's answer to his Restoration of Israel, he had begun to write a new work, "by which," continued Mr. C. "it will be proved that the Restoration is yet unanswered. This new work is arranged by chapters. At present I have done of it more than two hundred chapters: it will also contain fresh subjects and many prophecies which are not mentioned in the Restoration."

Of this new work Mr. Crooll, along with his letter, sent me a few chapters as a specimen, adding, that he was of opinion that I should not be able "*to answer it properly*," but if I did undertake to answer it, he desired this specimen, with my

answer, might be published, "at latest," in the next Expositor, printed "in the form of a Bible with a comment."

Being thus formally called upon by Mr. Crooll, I deemed it my duty not to decline his invitation, I therefore informed him that I should endeavour to furnish an answer to what his paper contains, according to the commandment given by the apostle Peter, *Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.* 1 Pet. iii. 15.

I however stated to him, that his paper and the answer would probably be too long to find admission in one number of the Expositor; but that I should send both to the Editors of that work, leaving them to do as they think proper, with this condition, *that whatever portion of your paper is inserted, shall, according to your desire, be accompanied with the answer thereto.*

Agreeably to my engagement with Mr. Crooll, I have now sent you his MS. with my answer to it; and as this discussion seems to come within the description of the two first heads of your Syllabus, you will probably see it right to give it a place in your useful work.

It is proper to mention, for the information of the reader, that Mr. Crooll in his MS. has not inserted the different chapters according to their numerical order; and I have in my answer necessarily followed the same order as Mr. Crooll.

As these papers are too long to be inserted in one, or even, perhaps, in two numbers of your work, I must request that when they are printed, each separate chapter of Mr. Crooll may be accompanied with my answer thereto, as nearly as possible in the form required by Mr. Crooll.

This new discussion has for the present prevented me from proceeding with a series of papers I intended to have sent you, containing my further remarks on Mr. Crooll's Restoration of Israel.—I am, &c.

WILLIAM CUNINGHAME.

July 18, 1816.

#### CHAP. I.

*The Jew is established on a solid foundation, and justified in the presence of the Almighty, by the conviction of the Old Testament.*

I am in no doubt that we Jews and Christians both acknowledge the Old Testament to be the word of God, and the whole of it to be fulfilled by degrees. Exod. xvii. 14, 16,

“And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly blot out the remembrance of Amalek from under heaven.” “For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation.” The same it is in Deut. xxv. 17—19. These are predictions against the son of Esau, by the name of Amalek; the prediction is not only terrible to the tribe of Amalek, but all Edom, as it is written in Ezek. xxxv. 14, 15, “Thus saith the Lord God; When the whole earth rejoiceth, I will make thee desolate. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it: and they shall know that I am the Lord.” By the prediction of Moses we are informed that Amalek at last shall be blotted out from under the heaven, that not a soul of that tribe shall remain in this world. By the prediction of Ezekiel we are informed, that at last, or in the world of the Messiah, a remnant will be left, or saved, out of every nation; but Edom, even all Edom, will be destroyed, that not one soul will remain of Edom. This is also strongly confirmed by the prophet Obadiah, ver. 18, “And there shall not be any remaining of the house of Esau,” whether it be of Amalek or any

other that are the descendants of Esau.

For many ages past, even to the present day, all the nations have been mixed and confounded together, so that now it is not known who is Edom, or who is Ammon, or Moab, except that Israel has been preserved by Providence distinct from all nations. Of course it must follow, that many of Edom and Amalek are mixed with the Christian nations, and at the present day I have no doubt that there are thousands of Christians which are the descendants of Edom and his son Amalek, I, for information sake, would ask you—

*A Question.*

Suppose there are thousands of Edom and Amalek at the present day Christians, can they be saved by the New Testament, or not? Will you say that every one that comes to Christ is saved, whether it be Edom or of his son Amalek? If you say so, I have to ask you a second question: What must become of all the predictions of the Old Testament, that have predicted that not one soul shall be left on the face of the earth? And what will become of the oath which the Lord hath sworn, that he will blot out even the remembrance of Amalek from under the heaven; and that the Lord will have war from generation to generation with Amalek? and a great many prophets more that have predicted about Edom and his utter destruc-

tion at last. Are all these predictions abolished by the New Testament? If you will insist upon it, that when an Amalekite becomes a Christian, he shall be saved, it must follow that the whole of the Old Testament is not the word of God, and must be considered as a mere fabulous volume. But do you know the consequence thereof? If you abolish the Old, the New is fallen to the ground already; for I know it as well as you, that the New depends upon the Old, and is built upon it, and is supported by it. On the other hand, if you say that the Old Testament is the word of God, and therefore all the predictions of it must be fulfilled, it must also follow, that the prediction against Amalek must also take place in due time; and if so, all those Christians that are of the descendants of Amalek and Edom, cannot be saved by the New Testament.

Putting all these observations together, I ask you a new question. You, Sir, will endeavour to convince me of the truth of Christianity, but before I give you an answer, I would first ask you, Who are you? who is Mr. Scott? who is Mr. Way? who are all your Committee? Are ye not all together the descendants of Amalek? What will you answer me? that you are not? I say that the matter is doubtful; perhaps ye are not, and perhaps ye are. Can you prove it that ye are not? that you cannot.



it is not in your power to prove. Now, Sir, if this is the case, I say, that a Jew of understanding will consider it a very dangerous matter, to change from an Israelite to become an Amalekite.

*The Defence of a Jew in the Day of Judgment.*

Suppose Christianity to be the right religion, In the day of judgment, if I should be asked, Joseph Crooll, thou knowest the Old and New Testament, thou didst understand both, Why didst thou not turn to the right religion? Why didst thou remain in the dark? My answer will be ready: That in observing the Lord hath sworn to blot out Amalek from under the heaven, which I believed must be fulfilled, I therefore considered the state of the world, and found that all nations are mixed together, and that there is no knowing, nor can any living man discover, which is the nation of Ammon, or Moab, or which is Edom and Amalek; and in fear to become, from a son of Abraham, an Amalekite, I thought proper to keep that station which heaven placed me in. In this way, and by this mode, every Jew can safely be a Jew, and can vindicate his cause even in the day of judgment. Nay, more still, he has to say; Lord, hadst thou kept every nation separate the same as Israel, and out of those nations one had been Christians, I might then have been found guilty; for a Jew might then have turned a Christian safely;

but as this is not the case, I think my defence is just and right; and I always was of opinion, that all the nations were mixed, on account of Israel; that we always should be in fear lest we should join ourselves to the Amalekites, and by that means Israel will remain separate until the restoration of Israel by the Messiah.

ANSWER TO CHAP. I. OF MR. CROOLL'S MS.

Those passages of the Old Testament which denounce the utter destruction of Amalek have already been accomplished. By the command of the Lord, Saul king of Israel smote the Amalekites and destroyed all their people with the edge of the sword. (1 Sam. xv. 7, 8.) And as he sinned in sparing the life of Agag king of that people, we read that, *Samuel hewed Agag in pieces before the Lord in Gilgal.* (Ibid. ver. 33.)

A great destruction of that nation was also effected by David. (1 Sam. xxx. 17.) We are informed, in the Jerusalem Targum upon Exod. xvii. 16, that what remained of them were destroyed by Esther and Mordecai. The following are the words of the Targum on this subject: \* "And he said, an oath is gone forth from be-

\* ואמר שבועה נפקת מלפני כורסי יקרא דרכון כל עלמא " מלכא קרמא דעתיד למיתב על כורסיהון דמלכותיה דבני ישראל הוא שאול בר קיש והוא יסדר סידרי קרבא כל קביל דבית עמלק ויקטול יתהון ומה דמשתיר מנהון ישיצון יתהון מרדכי ואסתר



neath the throne of the glory of Jehovah the Lord of the whole universe. The first king who shall sit upon the throne of his kingdom of the children of Israel, is Saul the son of Kish, and he shall prepare war against the house of Amalek, and shall cut them off, and that which remains of them Mordecai and Esther shall destroy."

Those passages of the scriptures which relate to the destruction of Edom, have only been in part fulfilled. Their complete accomplishment is reserved for that period, when Israel shall be restored, and the Roman empire finally destroyed. The judgments of God shall then be executed in the most awful manner upon the nations, which in the language of prophecy are comprehended under the mystical name of Edom or Idumæa. This is apparent, not only from the writings of the Old Testament prophets, but also from various passages of the Apocalypse. At that time, Edom, or the Roman empire, shall be utterly destroyed: and there is too much reason to fear, that the great body of the nations which have corrupted and abused the light of Christianity, will share in this punishment, in like manner as the Jewish nation, which had abused and corrupted the light of the Old Testament, and rejected and crucified their Messiah, were given up to destruction when Jerusalem was taken by the Romans.

But though Amalek and Edom are thus cut off as nations, it does not follow that every individual of the seed of Amalek is to be destroyed, or that the residue of the family of Esau is to be excluded from the mercy of God under the new covenant of the Messiah. We are persuaded that God is no less faithful to his promises than to his threatenings. Now it is expressly promised to Abraham by the Lord, that in his seed all the families of the earth shall be blessed. The first record of this promise is in Gen. xii. 3. *And in thee shall all the families of the earth be blessed.* The same declaration is renewed in Gen. xviii. 18, with this difference, that the word נָוִי, *nations*, is used instead of מִשְׁפָּחָת, *families*, to express the extent of the blessing.

In Gen. xxii. 18, God is pleased to repeat the same promise, with a solemn oath in confirmation thereof; and with this additional circumstance, that the promised blessing to all nations should be conferred through *the seed* of Abraham. The same promise was confirmed to Isaac in Gen. xxvi. 4, and to Jacob in chap. xxviii. 14.

As the above promise, so often repeated, and once confirmed by a solemn oath, extends not only to all the nations, but even all the families of the earth, it must include some of the posterity of Esau and Amalek.

Now by referring to Psalm lxxii. it will appear that the

Messiah is the seed of Abraham, Isaac, and Jacob, in whom all the families of the earth are to be blessed; for it is agreed by the most eminent Jewish, as well as by all Christian interpreters, that the above psalm relates to the Messiah;\* and in the 17th verse of it will be found the following words:† *All nations shall be blessed in him; they shall call him blessed.* Here, then, we behold the promised seed of the patriarchs, whose coming into the world was to be an universal blessing, confined to no particular tribe, but extending to all. And if every nation and family is to be blessed in the Messiah, it is plain that neither the descendants of Amalek nor of Esau, are to be excluded from this blessing, if they submit themselves to his righteous government.

But Mr. Crooll asks, how we can reconcile with this conclusion, the passages of scripture which threaten the total excision of the house of Esau,

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\* According to David Kimchi the seventy-second psalm is applied by some to the Messiah, ויש מפרשים זה המזור, על מלך המשיח. "There are those who interpret this psalm concerning the King Messiah." Kimchi himself, throughout his whole exposition, though he applies it in a primary sense to Solomon, admits that it may be referred to the Messiah; and he acknowledges that his own father had so applied it. The Targum on the psalm begins by ascribing it to the Messiah: הלכת רינך למלכא משיחא הב: הנותנת לך את חוקי דיןך ואת צדקתך לבריה דרור מלכא Give the constitutions of thy judgments to the King Messiah, and thy righteousness to the Son of David the king.

† ותברכו בו כל גוים ואשריה

so that there shall not be any remaining of it? We answer, that such individuals of the nations comprehended under the name of Edom and Amalek, as shall forsake their idolatry, and turn to the worship of the Lord God of Israel, and unite themselves to the king Messiah, are no longer counted as being of Edom or Amalek, but are reckoned among the children of Israel, in like manner as the stranger dwelling in the land of Israel who with all his house submitted to the rite of circumcision, was received into the congregation of the Lord, and admitted to eat the Passover, and shared in all the privileges of the house of Israel, as is written in Exod. xii. 48, 49. Under the dispensation of the Messiah, all nations who obey him are admitted to these privileges. Thus we find it said in Isaiah xix. *In that day shall Israel be the third with Egypt and Assyria a blessing in the midst of the land. Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.*

The threatenings of the Lord to cut off Amalek and Edom, are therefore fulfilled, by the destruction of the nations which bear their names. But the promises of God that all the families of the earth, including those of Esau and Amalek, shall be blessed in the Messiah, must be equally accomplished; and this can only be by the salvation of such of the de-

scendants of these two individuals, as shall forsake their idolatry and obey the king Messiah, and thereby become entitled to all the privileges of the people of Israel.

But Mr. Crooll avers, that if it be so "that an Amalekite who becomes a Christian is saved, it must follow that the whole of the Old Testament is not the word of God, and must be considered as a mere fabulous volume." And he continues, "But do you know the consequence thereof? if you abolish the Old, the New is fallen to the ground already, for I know it as well as you, that the New depends upon the Old, and is built upon it and supported by it."

Mr. Crooll, in this passage, not only furnishes an important testimony in favour of Christianity, by acknowledging that the New Testament is built upon the Old and supported by it, but he also gives a strong illustration of the truth of one of the severest charges brought by Jesus of Nazareth against the unbelieving Jews. Jesus once said to them, *Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?* (John v. 45—47.) Now the writings of Moses record the promise of God, that in Abra-

ham and his seed, *i. e.* the King Messiah, all the families of the earth (which must include some of the posterity of Amalek) were to be blessed. But Mr. Crooll says, that rather than believe that a descendant of Amalek can be blessed, he must consider the whole Old Testament as a fabulous volume. Thus he completely justifies the words of Jesus, showing that, according to the record of the evangelist, (John ii. 25.) *Jesus needed not that any should testify of man, for he knew what was in man.*

It is not necessary for me, in answer to the observations of Mr. Crooll which we are now considering, to enter upon any vindication of the truth of the Old Testament. Its divine authority rests upon a rock which shall not be shaken by the cavils of unbelievers. I shall only remark, that when Mr. Crooll shall believe the whole of the writings of Moses and the prophets, he will be led also to believe the New Testament, which, according to his own testimony, "is built upon the Old and supported by it."

Mr. Crooll having, as he thinks, shewn that an Amalekite cannot be saved, proceeds to put a question to the writer of these remarks, whether he and the excellent persons with whom Mr. Crooll does him the honour to associate his name, are not all the descendants of Amalek? To this singular question it may be answered,—First, If, for the



sake of argument, we were to admit that we are of that family, still we should maintain, for the reasons already advanced, that we are not excluded from the blessing given through Abraham and his seed, since that blessing extended to all the families of the earth. But, Secondly, It is in the highest degree improbable that any of us are of the family of Amalek; because, though without doubt there still remain descendants of that person among the nations bordering on Palestine and Arabia, there is not the least ground for supposing that any of the tribe of Amalek ever migrated so far north as the European continent. It is evident from Gen. x. 2—5, that all this quarter of the world (which in scripture is called the isles of the Gentiles) was peopled from the stock of Japhet, concerning whom a very remarkable prophecy is recorded in Gen. ix. 27, which I shall examine below.

Mr. Crooll not only supposes, contrary to the evidence of scripture and to all rational probability, that we are, perhaps, Amalekites; but he also expresses a fear, lest, if he were to embrace Christianity, he himself would thereby be changed into an Amalekite. But the learned Rabbi here betrays a want of knowledge of the constitution of the Messiah's kingdom, which ought not to be found in one who is a master and teacher in Israel. In the passage of scripture last

referred to, the conversion of the posterity of Japhet to the faith of the King Messiah, is predicted as follows: \* *God shall enlarge* (or rather as the word יַפֶּת signifies) *shall persuade*) *Japhet, and he shall dwell in the tents of Shem.* This clause is thus rendered in the Chaldee Paraphrase of Jonathan Ben Uzziel: † *The Lord shall beautify the boundary of Japhet, and his sons shall become proselytes and dwell in the school of Shem.* From this text and the exposition of it by Jonathan, it is manifest that the posterity of Japhet shall embrace the true religion, and that when they do so, they are thenceforth considered as dwelling in the tent or school of Shem: or in other words, they are, by adoption, identified in the sight of God, with that branch of the race of Shem, who were the depositaries of the covenant, i. e. with Abraham and his seed. This prophecy was fulfilled when the Gentiles were converted to the faith of Jesus of Nazareth the true Messiah, and thus entered into the tent of Shem, while the Jews who rejected him, and have on that account received for a time, in the prophecies of Hosea, the significant name of לא עמי *Not my people*, ‡ were cast out of

\* יפת אלהים ליפת וישכן באהלי שם  
 † ישפר " תחומיה דיפת ויתגידון בני  
 וישרון במדרשא דשם

‡ David Levi, in his Di-sert. on the Prophecies, vol. iii. p. 56, in explaining the words of Hosea i. 8, 9, *She conceived*

the school or tent of Shem, not to re-enter it, until their conversion, when, according to the same prophet Hosea, they *shall return and seek the Lord their God and David their king.* (Hos. iii. 5.) Mr. Crooll may therefore see that his fears of being turned into an Amalekite, were he to embrace the faith of Jesus of Nazareth, are without any foundation. It would be far otherwise. By such a blessed change, he would re-enter the tent or school of Shem, from which he now excludes himself, by his continued rejection of the Lord Messiah.

*Remarks on "The Defence of a Jew in the Day of Judgment."*

It is to be feared that when the Lord shall come to judge the world, the defence which Mr. Crooll sets forth in this place, will prove of no firmer texture than the spider's web. Mr. Crooll says, "suppose Christianity should be the right religion, my answer will be ready." But I have already shewn that the very foundation of Mr. Crooll's answer, viz. the alarm

and bare a son, and God said, *Call his name Lo-ammi*, observes, "This was to shew that the children of Judah, during the second temple, would not by their actions be his people." By the testimony of Levi, therefore, the Jews in the time of Jesus were *Lo-ammi*, what wonder is there then, that they rejected the Messiah? in so doing they only acted consistently with their name, *Lo-ammi*, and the character included in that name. O that Mr. Crooll, and all unbelieving Jews would seriously consider this prophecy, and also the consequence which may be deduced from it, connected with the long continuance of their captivity. This consequence is, that they still bear the name *Lo-ammi*.

he expresses lest in becoming a Christian he would also be changed into an Amalekite, is unsupported by the scriptures. And "if Christianity should be the right religion," as without any doubt it is, then certainly Jesus of Nazareth is, according to the hundred and tenth psalm, seated at the right hand of God, and *his enemies (i. e. all who reject and vilify him) shall be made his footstool.* He is also the Son mentioned in the second psalm, and let every unbelieving Jew ponder well the fate that awaits those that refuse to *kiss the Son*; they shall *perish from the way when his wrath is kindled but a little.*

Once more, "should Christianity be the right religion," then Jesus is the King of Israel, and all who persevere in rejecting him shall be accounted and treated as rebels against the Lord and his Messiah. That there will be some rebels among the children of Israel at the period of the future redemption, is manifest from the prophecy of Ezekiel xx. 38,\* *And I will purge out from you the rebels and those which transgress against me. I will bring them out of the land where they sojourn, and they shall not enter into the land of Israel.* Now a rebel is one who refuses to acknowledge his lawful sovereign. But at the period referred to in this prophecy, being that of the second re-

\* וברותי מכם המרדים והפושעים בי  
מארץ מגוריהם אוציא אותם ואל ארמת  
ישראל לא יבוא



demption, the Jews themselves believe that the Messiah shall be their king: therefore the rebels here mentioned must be those who refuse to acknowledge the Lord Messiah. Now if "Christianity be the right religion," according to the supposition put by Mr. Crooll, he may see from this passage what shall be the end of those Jews, who, with the evidence of the Messiahship of Jesus before them, shall continue to reject him. I pray that Mr. Crooll may, by timely conversion, avert from himself that fate, and the still more awful punishment in the world to come, which awaits the enemies of the Messiah.

*[To be continued in our next.]*

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## TWO LETTERS,

FROM A MERCHANT IN LONDON, TO  
HIS FRIEND IN AMSTERDAM.

### LETTER I.

*Containing an Account of a Conference  
between a Papist and a Jew.*

*[Continued from page 302.]*

After a short pause, Levita's friend, the Rabbi, broke silence, and spake as followeth: Sir, I desire you would have the like patience in hearing my answer, as I have had in hearing your argument. The question before us is of the greatest consideration, both with us Jews and you Christians; and you may imagine that before now, I have debated it both with myself and others. I remember some years ago, in Portugal, I was assaulted with this very argument, of proving "Jesus of Nazareth to be the

Messiah," by his working of miracles; and finding that it was much urged by the Christians, I spent some time in studying that point, and formed an answer to this argument in writing, and that writing I have brought with me; which I the rather did, because my friend told me, this was the subject to be argued, and I did suppose you might happily attempt the proving of it by this very medium: and because I have a bad memory, and speak no good English, I shall beg leave to make use of my papers. So, having pulled a little manuscript out of his pocket, and turned over a few leaves, he made a fold at the place he sought, and laid it by him awhile, and thus proceeded.

As to that, Sir, which you called your proposition, I shall offer nothing in contradiction to it; it seems to be founded on the greatest reason; nor will any of ours gainsay those two positions you mentioned. 1st, That God only can work real miracles. 2dly, That he will not, as I remember you well expressed it, set his seal to a lie. Jehovah is a God of truth and righteousness.

But, Sir, as to that which you called your assumption, it doth not in our opinion carry the like evidence and demonstration with it. For, to be plain with you, it doth not appear to us, that, though "Jesus of Nazareth" did testify he was the Messiah, he confirmed that testimony by



such infallible miracles, either of his own or his followers; nor hath any thing been urged by you for the manifesting thereof, but what you have found in your own books, which you cannot but know are questioned by us as to their authority and verity. And surely, had our fathers, and the chief priests of our nation, seen any such miracles done by "Jesus of Nazareth," as your records do mention, they were men of that religion and learning, that they would not have so evilly treated him, but would have paid him more respect and veneration. We believe, therefore, as our ancestors have believed before us, that they were some of them forgeries and feigned miracles, and that others of them (pardon the word) were diabolical achievements. And we are the more confirmed in this belief, because your later records and chronicles do tell us of multitudes of miracles, which were wrought, as they say, by men and women of your religion, which seem to us to be very fabulous, yea, ridiculous. Yet these are received amongst you likewise as certain and infallible, and have the approbation of your church, and of the high-priest whom you call the pope, and the sanhedrim of cardinals. And some of these do vie with the miracles of Jesus and his disciples, and seem to be much of the same sort or kind. Let me name a few of many, and they are such as I have taken out of great authors, and licensed or

allowed records. And pardon me if I do not cite the author and places where they are chronicled; if you desire it, I can produce my vouchers for every story, and those such as are authentic.

Then taking up his little book, and putting on spectacles, he read as followeth: Your words, said he, do first make mention of Jesus his miraculous conception, before they speak of his and his followers miraculous actions. This I have heard urged by others, though it was omitted by you, how he was conceived of the Holy Spirit, and then born of a virgin without the knowledge of man. A like miracle is recorded in one of your church histories published not long since with allowance: how St. Kentigerne's mother begged of Jesus, that she might imitate his virgin-mother in the conception and birth of a child: accordingly, within a little time, she finds herself with child, but often protests she never knew any man. But, by the law of that country where she lived, she must be cast headlong from the top of a high mountain. She weeps and prays, but the executioner does his work; down she falls, but is so far from being killed, or dashed in pieces, that she has no bruise or hurt. Then she is carried on ship-board many miles into the sea; and there turned out into a small boat of leather, destitute of all human help; yet, with great speed and safety, she arriveth at a far distant

port, and landing, she is delivered of that admirable saint, and miraculously-conceived son, St. Kentigern.

As to miraculous actions, the forementioned book, and others of equal or greater authority, will afford plenty that do not only compare with, but exceed, the miracles of Jesus and his disciples. As for instance, your records speak of Jesus his fasting forty days, and I can shew you where it is recorded of St. Patrick, that he fasted a whole lent (which I think with you is forty days) without any human sustenance; where one St. Ardan is said to fast full fifty days, and to grow fatter upon it.

And whereas it is said, that Jesus fed five thousand persons with five loaves and two small fishes, St. Patrick is said to have fed fourteen thousand with one cow, two stags, and two wild boars; and it was talked how next day the cow was alive again.

And as for Jesus, his turning water into wine, it is not so much as is commonly affirmed of your priests, how, by repeating four or five words, they can turn wine into blood, and bread into flesh, and that the flesh and blood of Jesus himself, though you affirm he is ascended into heaven, and shall there remain till his second coming. And, it is recorded of one Odo, an archbishop of Canterbury, that when some of his clergy did doubt of such transmutation or transubstantiation, that he prayed

with tears while he was at mass, that God would convince them by a sign; and the body of Jesus, which he held in his hands (that is, the bread) began to pour forth blood into the chalice; which they perceiving, desired the prelate to pray that the blood might be changed again, lest vengeance should fall upon them for their incredulity; he doth so, and it became wine.

Again, whereas your records speak how Jesus and his disciples did heal all manner of diseases, whether the diseased were present or absent, and that with a word speaking: the like is also recorded of some of his more modern followers. Take, for instance, St. David, a great light of the church, as he is called: he invited St. Kined to come to his synod; St. Kined excused himself, because he was lame and crooked, unfit for such holy company, and unable for so great a journey: whereupon St. David prays him straight and sound. But the other still delayed his coming; upon which St. David unprays his former prayer, and he becomes lame and crooked again. St. Bernard had great success, as appears in your histories, this way; for he cured one in Spain of a sore disease whilst he was in France; he cured one of a dropsy by putting his own girdle about him; another of the head-ach, by sending him his cap to wear; another that lay dying, he restored by sending him his coat; with many more of the like kind.



As for casting out of devils, nothing is more ordinary than for your priests to do that feat by their exorcisms; your holy water, with the sign of the cross, is said to be frequently successful in this work. And I find, in one of your histories, how a woman was dispossessed of seven devils at Lauretto, by calling on the Virgin Mary for help: and when four were cast out, the other three, called Heroth, Horribilis, and Arcto, with much difficulty were removed; one cries out, "Mary, Mary, thou art too cruel against us;" another howled lamentably, and said, "Mary, thou art too powerful in this place, where thou dost force us out of our possession against our will." And the priest, who, by Mary's aid did this miracle, made him tell what place that was: who answered, it was the Virgin's bed-chamber, wherein, after the angel Gabriel's message, she conceived God; which was, as other histories speak, brought thither by a miracle. Nay, some of your great saints have contended with the devil, and worsted him: as St. Dunstan, who caught him by the nose with a pair of hot tongs, and plucked him so hard, that the devil was glad to shift from him by breaking down a wall, crying out, it did so smart, once and again, "Oh what hath this bald-pate done!"

As for raising the dead, this also hath been frequently practised. St. Francis makes one die that answered his disciples roughly, when they would

have borrowed his cart, and afterwards raised him up again and restored him to life. A man and his son going a pilgrimage to St. James's at Compostella, light upon a wicked host, that first makes them drunk, and then puts two silver cups into their wallets. They are pursued, and, being taken and tried, the son was hanged, the father goes on his pilgrimage, and returneth thirty-six days after to the body of his son, still hanging. He maketh grievous lamentations, till by and by the hanged son began to comfort him, saying, "Most dear father, weep not but rejoice, for I was never better in all my life; St. James supports and comforts me with heavenly sweetness." The father, overjoyed, makes known the business; the people flock together, the man is taken down, and the host hanged up in his room.

I could shew you where St. David is said to have raised a boy from the dead, who afterwards waited upon him. St. Patrick to have raised one from the dead that was almost devoured by hogs. And St. Alban, being to be martyred, people thronged to see his martyrdom; and crowding very hard by a deep river, many fell in and were drowned: the saint perceiving it, prays that all might see his passion, and, to that purpose, the waters may be dried up. It was done accordingly, and those that were drowned before are now found safe at the bottom of the river.



Again, whereas it is recorded, that Jesus raised himself from the dead, I can turn you to records in great credit with you, where some of your eminent saints are reported to have done things little inferior thereunto. St. Dennis, the patron of France, when his head was cut off, carried that head of his two miles in his hands! St. Winifrid vowing virginity, was wooed by a king's son; to make her escape, she pretends to dress herself (for he found her much unready) and to return again; but, out of a back door she goes, and makes towards the church. On the side of a hill she is overtaken by her suitor, whose love was turned into rage; and she continuing in her obstinacy, he cut off her head, and there rose up a well, which still bears her name: the head tumbles down into the church amongst the people; St. Benno takes it up, seeks the murderer, and finds him wiping his bloody sword upon the grass; he pronounceth his curse against him, whereupon he falls down dead. St. Benno often kissing the head, joins it to the body, covers it with his mantle, and goes to the altar to say mass; that done, to the body he returns and begins a sermon, and prays for the virgin, whereto the people say, amen. Presently the virgin riseth up, as if it were from sleep, wipes her face from dust and sweat, and goes to the church to give thanks: only where the section was made, there was a circle like a white

thread all her life. St. Clare, a noble Englishman, to avoid marrying a noble and beautiful virgin, runs away to France, there a lady falls in love with him: to escape her, he leaves the monastery he was in: this turns her kindness into fury; she sends two murderers, who cut off his head; he riseth straight, and with his hands takes up his head, carries it unto a fountain, into which he cast it; thence he takes it again, and carries it unto the oratory of his cell, and thence went forward to a little village near the river Epta; where, for ought appears, he ended his procession.

My allotted time will not suffer me to proceed, though I have collected some scores of these miracles; and indeed there is great plenty of them to be had. In one thing, to conclude, the miracles of these modern saints, exceed the miracles of Jesus or his immediate followers; for they are recorded to have delivered souls out of hell-torments, which Jesus himself did never pretend to do. Gregory the Great (one of your chief priests) wept so long for Trajan the emperor, that he obtained deliverance of his soul from hell, although we read he was charged to ask no more so great a favour for any, at least that died unbaptized. So St. Dunstan delivered king Edwin's soul from infernal torments; and, when the devils quarrelled with him about it, he stopped their mouths, by asking them, What reason they

had to find fault with it, if Christ and he thought good to pardon him? St. Nicholas also delivered his own brother's soul from hell, though it cost him fifteen days and nights praying and weeping, as St. Antonine reports. Now, Sir, I think I am even with you in point of miracles, and must tell you, that we Jews (however we are charged with infidelity) are not such infidels, or ideots rather, to believe a reality in any of these stories. Surely the Almighty Power would not trifle thus with mortals. These are therefore either arrant forgeries, or else devilish achievements; and we cannot but think the same of the miracles of Christ and his disciples, because the one are recorded and received by you as well as the other; and therefore they are no proof that the testimony of Jesus was divine, or that he is the Messiah.

Father Salian sat all this while (as I could perceive) very uneasily; and, when the Rabbi had ended, he never looked up, nor made one word of reply; but his countenance, as well as his silence, did argue him full of confusion and disturbance in his mind. I looked upon Mr. Beza, and shook my head, I feared occasion might be given these Jews to triumph if the conference ended thus; and, that they would be hardened themselves, and would also harden others in their unbelief and prejudice against the Christian faith; wherefore, I hoped that Mr. Beza would take up the argument, and

confute the Rabbi's cavils: nor was I disappointed, for anon he rose up, and drew nearer the table, and said, Sirs, you have greatly obliged me, in permitting me to be present hitherto in the capacity of a hearer; and you will further oblige me, if you will permit me (now there has been so long a silence) to interpose a little as a speaker. As my discourse is not premeditated, so it shall not be prolix. The argument this worthy person hath urged to prove that Jesus (our Lord and Saviour) is the Christ, is of greater weight than to be so easily blown away: as you have already granted his major, so I question not but you will also grant his minor proposition, when I shall make it manifest, that there is a vast difference or disproportion betwixt the pretended miracles that you have gleaned out of some later writings, and the real miracles that were done by Jesus our Lord and his immediate followers, as they are recorded in the scripture. As for the former, falsehood and forgery is engraven upon them in capital letters.

This will appear, if you consider how the report of these miracles comes not forth till many years after they are done; or, there is no mention of a competent number of credible persons that were witnesses of the doing of them. Besides, the greatest number of Christians either never heard or never approved of any such miracles; yea, there is nothing they have



more disowned, both by word and writing, than the legends of such fabulous wonders; they have always accounted them as a subtle device of Satan, the old serpent, to disparage the Christian religion, and the wicked policy of a certain sect amongst them to uphold an antichristian faction. Let it not stumble you that I speak of sects and factions amongst us Christians; they are found in all religions; they are with you Jews, and they were of old with your fathers, who were divided and crumbled into sects and parties, such as the Pharisees, Sadducees, Essenes, Herodians, and the like. With us Christians there is a great sect or faction of those who are commonly called Papists, or Roman Catholics, who have made the greatest schism or rent that ever was in the Christian church, who anathematize and curse all those that are not of their faction or communion; and, although they are numerous, and pretend to be the Catholic church, and do fill Spain and Portugal, and some other countries, with which it may be you have been most conversant, yet they are but few comparatively, that is, in comparison of other Christians that are in the western and eastern parts of the world; namely, the Protestants of several kingdoms and commonwealths; the Muscovites, the Greeks, the Abassines, the Armenians, the Coptics, the Circassians, the Mengressians, the Georgians, and the like. It is

then with this popish sect only that these fictitious miracles are found; the generality of Christians do openly declare that miracles have long since ceased; nor was there any need of their continuance in the church, the Christian faith being already not only sufficient, but abundantly confirmed by the miracles, the infallible miracles of our Saviour, and the primitive Christians, who shewed their patent or commission under this broad seal of heaven, to the conviction and utter silencing of their most obstinate enemies, both Jews and Gentiles. You know that Moses confirmed the law, and the ordinances thereof, by miracles first wrought in Egypt, and afterwards on mount Sinai, and in the wilderness; but, when your fathers were convinced of Moses his authority, and were once settled in the land of Canaan, then those miracles ceased. So the gospel and the ordinances thereof were at first confirmed by the uncontroled miracles of our Saviour and the primitive Christians (as indeed it was meet that those who pretended a new revelation from God, should confirm it with a divine attestation); but since the Christian religion is now diffused both far and near, for the same reason all miracles are at an end; as men water orchards at the first planting of them, but, when the trees are well rooted, they do so no more. But, amongst the schismatical Papists, miracles are still pretended, who care not what



wrong they do to the Christian religion, or the common cause of Christianity, so they increase their own party. By means hereof, they delude the more ignorant and credulous sort of people, of whose souls their priests make great merchandize. In King Henry the Eighth's time, by the diligence of the Lord Cromwell, one of the chief ministers of state, many of the abominable cheats and forgeries of the Papists in this kind were made manifest throughout this nation, which was one great cause of the reformation that followed. And it is no slight evidence of the verity and divine authority of the scriptures of the New Testament, that this was foretold therein some hundreds of years before it came to pass; for so it is there recorded, that there should be a great defection or apostasy in the Christian Church, which also should be headed by the bishop of Rome; and though he be not named, yet any one with half an eye may perceive he is intended; never did glove better fit a hand, nor shoe a foot, than the character the scripture gives of the head of that apostasy doth agree to the Romish pope: and concerning him it says expressly, that his coming should be after the working of Satan, with power and signs, and lying wonders. In the Greek it is *τῆρασι ψεύδοις*, with wonders of a lie, an usual Hebraism, as you understand, to note the notorious falsehood of his wonders. And in ano-

ther place it speaks of a beast (meaning the same person) whom the world should wonder after, and worship too, and that for this reason, because he doth great wonders in the sight of men. This may suffice for these lying wonders, with their impudent authors.

But as for the miracles of our Saviour and his immediate followers, they are of another nature, and wear upon themselves marks of infallibility; they are recorded in the age and places when and where they were wrought; they were done (as this worthy person well observed) not in a corner, but in the face of the world, before multitudes of witnesses, and those persons of credit and integrity; insomuch, that your ancestors the Jews, that lived in those days, and inquired diligently into these things, did never once deny the matter of fact, that such miracles were indeed done; but they said they were done by diabolical assistance: and others of them have said that Jesus had found out the right pronounciation of that ineffable name, the *Nomen Tetragrammaton*,\* and that it was sewed in his thigh, and that by the power thereof he did all his miracles. How ridiculous are such evasions! It seems evident enough, that many of the Pharisees and Rabbies themselves in those days lay under this conviction, that Jesus came from God, and was the Christ, and professed too

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\* יהוה Jehovah.

their faith in him, though the most of them did it secretly for fear of the Jews, who had agreed, that if any did confess he was Christ, they should be put out of the synagogue. Josephus, a man of learning, who lived near those times, and who was a Jew by nation and religion, in the 18th book of his *Antiquities*, doth publish this passage to the world, "That, in the time of Tiberius Cæsar, there was one Jesus, a wise man (if, says he, it be lawful to call him a man) for he was the performer of divers miraculous works, and the instructor of those who willingly entertained the truth. This was Christ, who being accused by the princes of our nation before Pilate, and afterwards condemned to the cross, yet did not his followers forbear to love him for the ignominy of his death; for he appeared unto them the third day after, as the divine prophet had before testified of the same, and divers other wonderful things of him."

Let me desire you to use your reason. Do but think with yourself, if the miracles I am speaking of had been forged or feigned, how easy a matter had it been for the Jews that lived in those times, to have discovered and disproved the fraud and falsehood thereof? Put the case, that there should at this instant go abroad a report of one in London that did great miracles, and that very frequently; that cured the blind, the lame, the deaf,

the dumb, the diseased of all sorts that came or were brought to him, with a word speaking; that he cast out devils, and raised the dead; and that his followers did the like, and that frequently in all parts of the land; and that these things were done in the presence of thousands, of throngs and multitudes of people; I pray you, judge if it were not the easiest matter in the world to disprove this, if it were false and feigned, and whether it were possible that whole cities and countries should believe it, and seal their belief thereof with their blood; nay, consider whether the easiness and certainty of disproving this report, were not like to bring them all under the greatest scorn and contempt imaginable, that should publish it? You see the case is parallel, and I need not stay to apply it. 'Tis strange to observe, that the Jews of those times, whose hearts were ready to burst with envy and malice at the success of the gospel, never publicly objected the forging or feigning of those miracles by which it was confirmed. Yea, 'tis farther observable, that the heathens themselves, and the great ones amongst them too, did openly assent to the reality thereof. We find it in true records, how Tiberius himself, upon a letter from Pilate concerning Jesus, of the miracles he wrought, and of the manner of his death and resurrection, did move in the senate of Rome, that he might be admitted amongst their gods; and

though they refused the motion, because, as some say, it was not first moved by themselves; or, as others say, because if they received him, they must renounce their other gods; yet the emperor persisted in his opinion of Jesus, and gave the Christians great liberty all his days.

Yea, the Turks acknowledge Jesus our Saviour to be sent of God, and that he confirmed his mission by miracles, and upbraided the Jews for not believing God by his prophet Jesus; and Mahomet threateneth judgment against them for it in his Alcoran, saying, "That Jesus Christ was the word and power of God, sent to convince the world by miracles; that he was born of a virgin, conceived without an earthly father, by divine inspiration; that he cured all manner of diseases, and raised the dead to life again; that he was taken at length into heaven, and shall come again." Thus much of our faith is confessed by those infidels.

I could go forward, but that I see the time is well-nigh expired that you allowed for this conference, and therefore I shall not be guilty of a farther absurdity; but I beg your pardon for that I have already committed, by an unrequested interposing in your serious debate. And for a close, I must tell you, Sir, that you must yield the conclusion in this gentleman's argument, or else deny his major proposition, which yet you say is founded upon the

greatest reason; or else you must fly to the evasion of your fathers, which is, That Jesus our Lord did indeed work miracles, but it was by the power of the devil. And to say this, pardon the expression, is no less than blasphemy: it is, in effect, to say, that the devil is God; and to ascribe the attributes and prerogative of God unto him. For if Satan can do such miracles without controul, to persuade poor mortals to an entertainment of error, and to delude the world, who have no sufficient means (as was said before) to discover the delusion, then it plainly follows that he is a God in power, and the almighty Governor of the world; or at least, that God hath so little mercy or justice, or care of mankind, as to give them to the power of the devil: to be remedilessly deluded by him: and he that will believe this rather than the Christian faith, deserves to perish in his blasphemy and infidelity. I have done when I have made this one request to you, that you will please to favour me with such another meeting, and I shall hope, by the assistance of that Spirit which proceeds from the Father and the Son, which three are one God, the same in substance, equal in power and glory; I say, by his assistance, and by other arguments, and by those taken from the writings of Moses, and the prophets, and some of your own Rabbinical authors, clearly and convincingly to demonstrate, that Jesus is the Mes-



siah; yea, the only-begotten Son of God, and the Saviour of the world.

Levita the Jew was much affected (as I did perceive) with Mr. Beza's close and warm discourse (and indeed what with the matter, and his manner of delivering it, I think we were all affected more or less); he turns to his friend, and desires him by all means to accept of this gentleman's motion, and appoint another meeting.

The Rabbi made a bow to Mr. Beza, and said, Sir, I heartily thank you for your plain and ingenuous discourse, and I willingly acknowledge that I have received more information from it than from any person or author that ever I yet conversed with; yea, what if I should say, within a little you have persuaded me to be a Christian. I must not conceal, that it hath been the opinion of some of our learned men, that the Messias is come, and that for our sins he lies concealed. I have been often staggered in myself when I have thought of this matter. I dare not shut my eyes against clear light, but open them as wide as I can. Therefore, Sir, on this day fortnight, at the same hour, I shall gladly meet you, and, if it may be, I am content that this house in which we now are should be the place; only I beg leave to bring one or two of my brethren with me, and yet I desire also that we may be private, and that not above the number of three or four at most be present be-

sides ourselves. I told them my house was at their service, and that I was rejoiced to see so good an effect of the past conference; I called for a bottle of sack, they drank in a friendly manner to one another; so Levita and his friend took their leave.

When they were gone, father Salian applied himself to Mr. Beza, and thanked him for his seasonable interposition, and desired his farther acquaintance. I must, said he, confess to you, that I am one of those that you call Roman Catholics, but I was not aware that our church, by the miracles she approves of and allows to be wrought in her, did give such a stab to the Christian faith, as I now find it doth. I confess I have been long of opinion that those miracles of our saints, that are so much magnified amongst us, are most of them false and fabulous: and I remember that I have read in Ludovicus Vives, a learned writer of our own, how he calls the Golden Legend a history unworthy of the saints, and that the author had a brazen face. Yea, he says expressly, that the lives of the saints are corrupted with abundance of lies, and that the authors did set down, not what the saints did, but what themselves would have had them done.

Mr. Beza, understanding that father Salian was a Roman Catholic, desired his pardon that he had spoken so keenly against the church and pope of Rome; adding, that he saw a

necessity of it for the undeceiving the Jew. And, Sir, said he, give me leave to tell you, that your church, by her lying wonders and forged miracles, hath greatly disserved and disparaged the faith of Christ, and gone about to invalidate the chiefest argument, as you yourself acknowledged, for the confirmation of it. And let me add, that the Jews are farther prejudiced against Christianity by the Papists, amongst whom they mostly converse, especially in these western parts of the world, and that is by your adoration of images, the host, the cross, and the relics of the saints; for they are great zealots in the second commandment, and utter enemies to all idolatry. To which may be added, your debarring the general use of the New Testament, which is the probable means of obtaining the knowledge of Christ and the Christian religion.

Father Salian replied, that though he was a Roman Catholic, yet withal he was a Christian, and I think, said he, 'tis high time for me and all Christians besides, to think of renouncing communion with that church whose principles and practices shall encourage men to continue Jews and infidels; and as the Jew said, that as within a little he was persuaded to be a Christian, so could he say, that within a little he was persuaded to be a Protestant. Upon this they take leave of one another, pro-

misising to meet again at the time before mentioned.

Sir, I judged this narrative would not be unacceptable to you. If any thing occurs in the next meeting that is worth your notice, it shall be readily communicated by,

Yours, &c. N. H.

[*To be continued.*]

#### SUFFERINGS OF THE JEWS IN ENGLAND.

[*From Mrs. Hannah Adams's History of the Jews.*]

It is difficult to ascertain at what period the Jews first settled in England.\* But it appears that there were considerable numbers established in the kingdom before the conquest.† William the Conqueror brought a large colony of this nation from Rouen in Nor-

\* From the spread of Christianity among the Britons, previous to its establishment by Constantine, it is reasonable to suppose there had been some Jews in England at an early period. It appears, that the inroads of the Saxons and Danes, having obliterated much of the imperfect conversion of the native inhabitants of Britain, the Jews, it is said, with singular liberality, patronized the civilization of these barbarous heathens, by endowing Christian monasteries. — *Monthly Magazine*, &c. 1796.

† Basnage asserts, that the English Jews were banished from the kingdom in the beginning of the eleventh century. But does not mention on what account, or under what monarch the expulsion took place.

Dr. Tovey, the author of a work called *Anglia Judaica*, who has taken great pains to search after the antiquities of the Hebrew nation in England, contends for the existence of Jews in the kingdom, coeval with Julius Cæsar, and says nothing of any banishment of them prior to that of Edward I. — *Adams' Religious World Displayed*, vol. i. p. 11.

mandy, for a stipulated sum of money, which they presented him. After he had introduced them, he assigned them a place to inhabit, and carry on commerce. It appears by an ancient law, mentioned by Sir Henry Spelman, that they were mere vassals to the king, and could not dispose of their persons or property without his consent.

During the feudal ages, the Jews appear to have been the most opulent, polished, and literary portion of the laity. They were the only bankers, or, as the vulgar termed them, the usurers of the times. They conducted what then existed of foreign trade; and often visited the civilized south of Europe. They wrought most of the gold and silver ornaments for churches.

William Rufus, who was an irreligious prince, highly favoured this singular people; and not only permitted, but encouraged them to enter into solemn contests with his bishops concerning the true faith. It is said, that he sent for some learned Christian divines and rabbies, and ordered them fairly to dispute the question of their religion in his presence; assuring them he was perfectly indifferent between them, and that he would embrace that doctrine which, upon comparison, appeared to be supported by the most solid arguments. Accordingly, it is related, that there was a public meeting of the chief leaders on both sides

in London, where the Jews opposed the Christians with so much energy, that the bishops and clergy were not without some solicitude how the dispute might terminate. No other class of men were at this time sufficiently enlightened to engage with the priesthood. Some young Jews were even so imprudent as to value themselves upon their infidelity. It has been asserted, that they became so powerful and opulent towards the conclusion of the reign of William Rufus, that they not only held public disputes, but endeavoured by pecuniary bribes and other allurements, to induce the poor to embrace their religion.\*

Henry II. has been highly censured by monkish writers for tolerating and protecting the Jews. They were so numerous in his reign, that, possessing only one burying-ground in the city of London, they petitioned the king to allow them some new cemeteries. This request was granted, and places to inter their dead were assigned them on the outside of every city where they dwelt. In this reign one Joshua, a Jew, furnished the rebels in Ireland with large sums of money; and their opulence had rendered them so presumptuous as to ridicule the higher dignitaries of the church. We may in part attribute to them the spirit which

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\* Hume's History of England, vol. i. p. 189. Molloy de Jure Maritimo, p. 400.



dictated the constitution of Clarendon.\* In 1188, the parliament at Northampton proposed to assess them at 60,000*l.* and the Christians at 70,000*l.* towards the projected war. The Jews must, therefore, have been vastly rich, or the parliament extremely tyrannical. But this nation, from their first residence in England, were always considered as vassals to the crown, who might be pillaged according to the caprice of the reigning sovereign.†

When Richard I. ascended the throne, this people brought large presents in order to secure the royal protection. Many having hastened from remote parts of England to Westminster, the court and populace imagined they had conspired to bewitch the king,‡ and an edict was issued to prevent their presence at the coronation. But considerable numbers, whose curiosity was greater than their prudence, fancied they might pass unobserved among the crowd, and ventured to insinuate themselves into the abbey. Upon being discovered, they fled in great consternation; but the people pursued them and murdered several.§

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\* Decrees enacted by the council of Clarendon, which Henry II. convened in order to check the usurpations of the pope and clergy.—*Hume*, vol. i.

† Monthly Magazine and British Register, 1796. Molloy de Jure Maritimo.

‡ A superstitious idea that the Jews were most of them conjurors was prevalent during the dark ages.—*Basnage*, p. 638.

§ *Hume's History of England*. Smollet's History of England.

A rumour spread rapidly through the city, that the king, in honour of the festival, had given orders for the massacre of the Jews; a command so agreeable was instantly executed on all who fell into the hands of the populace. Those who remained at home were exposed to equal danger; the people, moved by rapacity and zeal, broke into their houses, which they plundered, after having murdered the owners. Where the Jews barricadoed their doors and defended themselves with vigour, the rabble set fire to the houses, and made way through the flames to exercise their pillage and violence. The usual licentiousness of London, which the sovereign power with difficulty restrained, broke out with fury, and continued these outrages. The inhabitants of the other cities of England, hearing of the slaughter of this unhappy people in the metropolis, imitated the example; and, though the government published a proclamation the day after the coronation, in order to suppress the fury of the populace, the persecution was continued the greater part of the year.\*

This miserable race suffered a still more severe persecution, when Richard I. impelled more by the love of glory than by superstition, engaged in the crusades.† They had furnished him with vast sums towards the

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\* *Hume's History of England*.

† This was the third crusade. Saladin, the sultan of Egypt and Syria, had taken the city of Jerusalem from the Christians,

expedition; but this did not satisfy the people, whose zeal against an unbelieving race was heightened by the holy war, and who complained of the conduct as well as the faith of the Jews. The prejudices of the age had made the lending of money on interest pass by the invidious name of usury; yet the necessity of the practice had still continued it, and the greater part of this dealing fell every where into the hands of the Jews, who, being already infamous on account of their religion, had no honour to lose. They were therefore apt to exercise a profession, odious in itself, by every kind of rigour, and even sometimes by rapine and extortion. The industry and frugality of this nation had put them in possession of all the ready money which the idleness and profusion, common to the English and other European nations, enabled them to lend at an exorbitant and unequal interest.\*

Those who were preparing for the holy war, felt indignant that the enemies of Christ should abound in wealth, while they, who supposed themselves

his peculiar friends and favourites, should be obliged to deprive their families of necessities in order to defray the expences of the crusades. Hence they persuaded themselves it would be a meritorious act to destroy the descendants of those who crucified our Saviour, and apply their wealth to this holy enterprise. Though the king at his departure had left orders that they should not be molested; yet as soon as he quitted the kingdom their fury broke out anew. They destroyed many of these wretched people at Norwich, Stamford, and other places, and seized upon their property. The murderers took shipping as soon as possible, and fled to Jerusalem, not so much as one of them being detained by the magistrates, or any further inquiry made respecting their injustice and cruelty.\*

A still more horrid transaction took place at York, where the Jews were great usurers; and, as they lived in a splendid manner, their opulence excited envy and increased the hatred against them. The populace in this city assembled to inflict the same barbarities upon them, which their countrymen had suffered in London and other places. Upon which, the principal persons among this people applied to the governor of York castle, and prevailed upon him to grant them an

and placed on its walls the banners of Mahomet. This incident rekindled with fresh fury the zeal of the ecclesiastical military adventurers among the Christians.

\* Hume, vol. i. p. 135.

The Jews took this extravagant interest with the dreadful prospect of murder before their eyes, and a certainty of paying a large portion of it to the king. It is, therefore, natural to suppose, that a people who were exposed to such cruelties and insults, and had so uncertain an enjoyment of their riches, would carry usury to the utmost extremity.—*Macpherson on Commerce.*

\* Monthly Magazine and British Register, 1796.

asylum. The place was sufficiently strong for their defence. But a suspicion arising, that the governor, who frequently went out into the city, had combined with their enemies to destroy them, they one day refused him entrance. He complained to the sheriff, and to the heads of the violent party, who were deeply in debt to the Jews, and was ordered to attack the castle. The sheriff, however, repented of, and revoked the order, and the superior citizens refused their aid. But, as the fury of the populace could be appeased only by murder and robbery, an attack was made.\* When the Jews found that they could not hold out any longer, and their offers of purchasing their lives with money were rejected, they took the horrid resolution of destroying themselves, one of the most desperate among them exclaiming in despair, that "it was better to die courageously for the law, than to fall into the hands of the Christians." Accordingly, after setting fire

to the towers of the castle, and destroying their wives and children, they put a period to their own lives. Five hundred perished at this time. A few, who surrendered in hopes of mercy, were murdered by the populace.\*

Immediately after this dreadful catastrophe, those who were indebted to the Jews, repaired to the cathedral where the bonds were deposited, compelled the officer to deliver the obligations, and discharged their debts by burning them in the church, with great solemnity. They also entered and plundered the desolate houses which belonged to the Jews. The king, incensed at this insult to his authority, ordered the bishop of Ely, at that time chief justice of the realm, to make severe examples of the guilty. But before he arrived in Yorkshire, the principal offenders had fled into Scotland, and the city of London, imputing what had happened to the ungoverned fury of the multitude, the prelate contented himself with depriving the high sheriff and governor of their offices, and levying fines upon the most opulent of the inhabitants.†

The cruel persecutions which the Jews suffered during the reign of Richard, had induced

\* A late writer asserts, that the leader of the rabble who attacked the castle was a canon regular, whose zeal was so fervent, that he stood by them in his surplice, which he considered as a coat of mail, and reiteratedly exclaimed, "Destroy the enemies of Jesus." This spiritual laconism invigorated the arm of men, who perhaps wanted no other stimulative than the hopes of obtaining the immense property of the besieged. The same author also asserts, that a venerable rabbi, who was highly esteemed among his brethren, first proposed to them to perish by suicide, in order to elude the tortures which they expected would be inflicted upon them if they fell into the hands of their enemies. — *Curiosities of Literature*, vol. ii. p. 427.

\* Basnage, p. 638. Anderson, vol. i. p. 224. Macpherson, vol. i. p. 83.

† Basnage, p. 688. Smollet's History of England, vol. ii. p. 227.

When the king employed Granville the justiciary to inquire into the authors of these crimes, the guilt was found to involve so many of the most considerable



many of the wealthiest among them to leave the kingdom. The consequent diminution of the revenue was so sensibly felt, that John, upon his accession to the throne, used various arts to allure them to return. He granted them, upon receiving a large sum of money, a charter which confirmed all their ancient privileges; and allowed them to hold land, to build synagogues, and name an high priest by the title of Presbyter Judeorum.\* Many of this oppressed people returned, and were afterwards more cruelly plundered than ever. Their exorbitant usury, united with the religious prejudices of the age, had rendered them so odious to the people, that they were continually demanding their expulsion, or rather extermination. But the English kings found a more advantageous way of punishing them by heavy fines. This procedure proved to the Jews, that their extortions would not only be tolerated, but encouraged, if they were well paid for. This compelled them to rise in their demands upon those who applied to them for the use of money. And thus a system of usurious oppression was at the same time prohibited by law,

citizens, that it was deemed more prudent to drop the prosecution, and very few suffered the punishment due to this enormity.—*Hume's History of England*, vol. i. p. 351.

\* By the canon law no Jews could erect a synagogue; for if they attempted to build these places of worship they might be seized by the crown.—*Matthew Paris's History of England*. Macpherson on Commerce.

and sanctioned by the practice of the sovereigns, who used them as their instruments to fleece the people in order to fill their own coffers.\*

King John, regardless of the privileges which the Jews had purchased from him in the beginning of his reign, ordered the whole of them, women as well as men, to be imprisoned and tormented till they should pay 66,000 marks. The ransom required from a wealthy Jew of Bristol was 10,000 marks of silver; and on his refusing to pay that ruinous fine, he ordered one of his teeth to be extracted every day, to which the unhappy man submitted seven days, and on the eighth agreed to satisfy the king's rapacity. Isaac, a Jew of Norwich, became bound to pay 10,000 marks. It is asserted by some historians,† that the king, not satisfied with the vast sums extorted from this miserable people, confiscated all their property, and expelled them

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\* The kings even went so far as to claim the whole property of the Jews. They were to reside only in such places as they assigned them, so that their officers might on all occasions find them and their families; they were not suffered to remove without special license. They were banished, executed, and subjected to fines and ransoms whenever the kings thought proper, and were sold or mortgaged to those who would advance money on their assignment. They were obliged to wear a disgraceful mark of distinction on their garments. The revenue arising from their wealth was so great, that there was a particular office established for the management of it, called the Exchequer of the Jews.—*Molloy de Jure Maritimo*, p. 407, 408.

† Matthew Paris. Macpherson, vol. i. p. 376.

from the kingdom. It appears, however, that they soon returned.

Henry III. liberated such Jews as were in prison, and ordered them to be protected against the cruelty of the crusaders.\* In 1233, this monarch founded a seminary, where Jewish converts might be supported without labour or usury. This induced many of the nation to profess Christianity; and the house continued till after their expulsion from England.†

Upon a petition of the inhabitants of Newcastle, the king granted them the inhospitable privilege, that no Jew should reside among them. During this reign the archbishop of Canterbury, and the bishops of Lincoln and Norwich, in order to expel the Jews for want of sustenance, published injunctions through their respective dioceses, that no Christian should presume to sell them any provisions under pain of excommunication. The prior of Dunstable, however, about the same period, granted to several Jews liberty to reside within his domains, in consideration of the annual payment of two silver spoons.‡

The Jews of Norwich were accused of having stolen a Christian child and kept him a year, that they might circum-

cise and crucify him at the ensuing Passover; but being detected previously to that period, they suffered a severe punishment. In London they were also accused of murder,\* and, after enduring various vexations and torments, were deprived of a third part of all their estates. This, however, did not satisfy the insatiable king, who soon after renewed his extortions. This wretched people were accused of coining false money, and counterfeiting the prince's seal; and under these pretences were loaded with enormous taxes. In 1241, 20,000 marks were exacted from them. Two years after, a Jew named Aaron, of York, was compelled to pay four gold and four thousand silver marks. Seven years after the same man was accused of forgery, and condemned to pay four thousand marks of gold and fourteen thousand of silver. The high penalty imposed upon him, which it seems he was thought able to pay, is rather a presumption of his innocence than of his guilt.†

New supplies were demanded from the Jews for carrying on the Spanish war. Irritated to the highest degree by this op-

\* The Jews were so deeply alarmed with the persecution which their brethren in France, Spain, and Germany, suffered at this time from the crusaders, that they purchased an edict from the king to preserve them from similar outrages.—*Basnage*, vol. i. p. 678.

† *Basnage*, p. 679.

‡ *Monthly Magazine*, 1796.

\* It appears probable, that most, if not all the accusations of this kind were made against the Jews to give a better pretence for extorting their money; for, according to *Basnage*, those of London were accused of murder, on their refusal to pay the great sums the king demanded. The least surmise, made upon the slightest foundation, obtained credit among their enemies, who sought their destruction.

† *Hume's History of England*.

pression, they requested permission to depart from England for some more propitious and friendly country.\* But this they were refused, and compelled to pay part of the contribution. The following year the king renewed these extortions. He represented, that notwithstanding the taxes he had raised, he still continued poor and involved in debt; and declared, that "he must have money from any hand, from any quarter, or by any means." He then demanded eight thousand marks from the Jews, and, upon their pleading insolvency, sold them to his brother Richard for that sum. It was expected he would demand a rigorous payment of the debt; but he compassionated their situation, and was convinced of their poverty and inability.

The hatred of the people against the Hebrew nation had, during the reign of Henry, arrived at such a height, that, when the barons appeared in arms against the king, they endeavoured to attach the citizens of London to their interest by massacring seven hundred of this devoted race. An attempt which was made by one

of the nation to oblige a Christian to pay an enormous interest for a loan of money, is said to have afforded a pretence for this barbarous act.\* They first plundered their houses, and burnt their new synagogue to the ground.† It was, however, rebuilt; but in 1270 taken from them by the king and given to the friars penitents, who had complained that "they were not able to make the body of Christ in quiet for the great howlings the Jews made during their worship."‡

In the third year of the reign of Edward I. a law passed the commons concerning Judaism, which seemed to promise this unhappy people a qualified security. The apparent design of it was to introduce a regularity in the revenue exacted from them, which had hitherto consisted of arbitrary taxes levied upon them by the king. This statute prohibited the usury of the Jews, but allowed them to purchase houses and lands.§ No Christian was,

\* Macpherson on Commerce.

† This synagogue was built during the time the Jews were most favoured by king Henry, and surpassed in magnificence the Christian churches. After this synagogue was seized by the king, it was dedicated to the blessed Virgin.—*M. Paris's Hist. of Eng.* p. 393.

‡ The learned author of *Anglia Judaica* observes, "that the friars were situated in Old Jewry, and having but a small dark chapel belonging to their friary, thought the Jews' fine synagogue, which stood next to it, more convenient for them, and therefore begged it of the king, and furnished him with that reason for it."—*David Levi's Letters to Priestley*, p. 6.

§ Among other curious particulars contained in this statute, with regard to

\* Elias, a London Jew, undertook to plead for his brethren before the council; and made a pathetic speech, representing the impossibility of their paying the sum demanded. Several instances are related by Basnage of the Jews bribing their judges to be favourable to them. In particular, John Lunel, though in the ecclesiastical line, was accused of receiving large sums from many Jews for his protecting them at the bar, and diminishing their taxes. Page 679.



however, permitted to lodge in their dwellings: and every Jew above seven years of age was obliged to wear a peculiar mark of two cables joined upon his upper garment.

King Edward, however, whose prejudices against this unhappy people were increased by his expedition into the holy land, treated them with great rigour. He forbade their selling or assigning their debts without his license. He ordered all their repositories throughout the kingdom to be searched, and established an inquisition to take cognizance of those who neglected to wear the distinguishing badges. The oppression and misery under which they continually groaned appear to have rendered them regardless of character; and the frequent extortion of vast sums from them\* seems to have made them imagine every method justifiable, which they could take to indemnify themselves. They were accused of adulterating the coin, circulating counterfeit money, and making fraudulent exchanges. In consequence of their guilt, and the outcry raised against them, all the Jews in England

were imprisoned on one day, and two hundred and eighty executed in London, besides vast numbers in other parts of the kingdom. Their houses and lands, as well as the goods of multitudes, were sold and confiscated. The king, lest it should be suspected that the riches of the sufferers were the chief part of their guilt, ordered a moiety of the money raised by these confiscations to be set apart, and bestowed upon such as were willing to be converted to Christianity. But resentment was more prevalent with them than any temptation from their poverty; and very few could be induced by interest to embrace the religion of their persecutors.\*

About this time king Edward, prompted by his zeal and rapacity, ordered the Jews to be banished from the kingdom, and never to return, upon pain of death. He seized at once their whole property, and allowed them only money sufficient to bear their expences into foreign countries, where new persecutions and extortions awaited them.† But the seamen of the Cinque Ports despoiled most of them of this

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the terms on which the Jews were tolerated in England, by the second section, "the good Christians were not to take above one half their substance."--*Observations on the Statutes*, p. 180.

\* It was computed, that the Jews paid the crown in the space of seven years, viz. from the fiftieth year of Henry III. to the second year of Edward I. no less than four hundred and twenty thousand pounds, or two hundred and sixty thousand pounds of our modern money.--*Anderson on Commerce*, vol. i. p. 322.

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\* Basnage, p. 680. Macpherson, vol. i. p. 432. Hume, vol. ii. p. 4.

† The clergy were so well pleased with the banishment of the Jews, that they granted a tenth of their benefices to the king; and afterwards joined with the nobility in obliging him with a fifteenth of their temporalities, to make some amends for the loss he sustained by the expulsion of a people, from whom his predecessors had exacted considerable subsidies in the emergency of affairs.--*Smollet*, vol. i. p. 140.

small pittance, and even threw some hundreds of this miserable people into the sea. The king inflicted a capital punishment upon the perpetrators of this crime. The number of those who were expelled amounted to sixteen thousand five hundred and eleven. Edward had previously banished them from his territories in France. After this expulsion, the Jews never appeared again in a body in England during three hundred and fifty years.\*

#### DESCRIPTION OF JERUSALEM.

[Continued from page 293.]

Leaving the mountain where all these sepulchres are hewn, and regaining the road which conducts towards the east into the valley of Jehosaphat, we passed the *fountain Siloa*, and a white mulberry-tree which is supposed to mark the spot where the *oak Rogel* stood. Hence we ascended to the mount of Olives, passing, in our way, a number of Hebrew tombs. The Arabs upon the top of this mountain are to be approached with caution, and with a strong guard. Here indeed we stood upon holy ground; and it is a question which might reasonably be proposed to Jew, Christian, or Mahometan, whether, in reference to the history of their respective nations, it be possible to attain to a more interesting place of observation.

So commanding is the view of Jerusalem afforded in this situation, that the eye roams over all the streets and around the walls, as if in the survey of a plan or model of the city. The most conspicuous object is the mosque, erected upon the site and foundations of the temple of Solomon. This edifice may perhaps be considered as the finest specimen of Saracenic architecture which exists in the world.

About forty years before the idolatrous profanation of the mount of Olives by Solomon, his afflicted parent, driven from Jerusalem by his son Absalom, came to this eminence to present a less offensive sacrifice; and, as it is beautifully expressed by Adrichomius, "*Flens et nudis podibus Deum adoravit.*" What a scene does the sublime, though simple, description given by the prophet, picture to the imagination of every one who has felt the influence of filial piety, but especially of the traveller standing upon the very spot where the aged monarch gave to heaven the offering of his wounded spirit. "And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered; and he went barefoot: and all the people that was with him covered every man his head; and they went up weeping." Abstracted from every religious view, and considered solely as a subject for the most gifted genius in poetry or painting, it is, perhaps, impossible to

\* Anderson on Commerce, vol. i. p. 322. Macpherson, vol. i. p. 450. Henry's History of Britain, vol. vi. p. 46.

select a theme more worthy the exercise of exalted talents. Every thing that is sublime and affecting seems to be presented in the description of the procession or march of David, in his passage across the Kedron; and particularly in the moment when the ark of the covenant is sent back, and the aged monarch having in vain entreated Ittai to leave him, begins to ascend the mountain, preceded by the various people said to form the van of the procession. Every wonderful association of natural and of artificial features, of landscape and of architecture, of splendid and diversified costume, of sacred pomp, and of unequalled pathos, dignify the affecting scene: here a solemn train of mourners; there the seers, the guardians and companions of the ark; men, women, children, warriors, statesmen, citizens, priests, Levites, counsellors;—with all the circumstances of grandeur displayed by surrounding objects; by the waters of the torrent; by the sepulchres of the valley; by the lofty rocks, the towers, bulwarks, and palaces of Sion; by the magnificent perspective on every side, by the bold declivities and lofty summits of mount Olivet, and finally, by the concentration of all that is great and striking in the central group, distinguished by the presence of the afflicted monarch. If it should be urged, that this object is too crowded, it is only so in description; a painter, by the advantages of

perspective, easily obviates every objection of this nature. Haste and tumult are, in a certain degree, the requisite characteristics of such representation; and these a judicious artist would know how to introduce. Milton as a poet, and Le Bruyn as a painter, might have done justice to this stupendous theme; nor would any one despair of success, who should be told that the genius of our Northern Minstrel, or the pencil of a West, was exercised in the undertaking.

The view of Jerusalem from this eminence is from east to west. Towards the south appears the lake Asphaltites, a noble expanse of water, seeming to be within a short ride from the city; but the real distance is much greater; and the journey thither was at this time attended with such imminent danger from the Arabs, that it was no longer attempted. Lofty mountains inclose it with prodigious grandeur, and resemble, by their position, the shores of the lake of Geneva, opposite to Vevay and Lausanne. To the north of the lake are seen the verdant and fertile pastures of the plain of Jericho, watered by the Jordan, whose course may be distinctly discerned. For the rest, nothing appears in the surrounding country but hills, whose undulating surfaces resemble the waves of a perturbed sea. These were bleak and destitute of wood, and seemed to be without cultivation. However, this cannot be ascertained by a



distant view: we often found that mountains, which, when remote, appeared like naked rocks, were, when we drew near to them, covered with little terraces, like a series of steps, and abundantly productive. At a short distance from the summit, we were desired to notice the famous impression of a man's left foot in the rock, which has so long been shewn as that made by our Saviour at his ascension. Over this Helena constructed one of her churches. It is not our intention to add a single syllable to all that has been already written upon this subject: those who can receive amusement or edification from the legend, in its most interesting form, may be referred to the entertaining work of Mons. de Châteaubriand, from the perusal of which the reader rises as from a pleasing romance. So fully is this miracle believed, even at this hour, that it is mentioned in the certificate given to pilgrims at the Franciscan convent, as one of the proofs of the sanctity of the place.

As we descended from the mountain, we visited an olive-ground, always mentioned as the Hortus Oliveti, or Garden of Gethsemane, this place is not without reason shewn as the scene of our Saviour's agony the night before his crucifixion, both from the circumstance of the name it still retains, and its situation with regard to the city. Titus, it is true, cut down all the wood in the neighbourhood of Jerusalem;

and were this not the case, no reasonable person would regard the trees of the place as a remnant of so remote an age; notwithstanding the story of the olive formerly shewn in the citadel of Athens, and supposed to bear date from the foundation of the city. But as a spontaneous produce, uninterrupted, resulting from the original growth of this part of the mountain, it is impossible to view even these with indifference. We found a grove of aged olive-trees, of most immense size, covered with fruit, almost in a matured state: from this circumstance we were unable to view or collect blossoms from any of those trees, and are yet ignorant of their specific nature. That the olive of Jerusalem is of the same species with the European olive, we do not absolutely affirm; the leaves being considerably broader, and more silvery underneath, than in any, either of the wild or cultivated varieties, which we have seen. We provided ourselves with specimens from these trees for our *herbarium*, and have found few things more gratifying than were these trifles, as presents to those friends who wished to obtain memorials from the Holy Land. It is truly a curious and interesting fact, that, during a period of little more than two thousand years, Hebrews, Assyrians, Romans, Moslems, and Christians, have been successively in possession of the rocky mountains of Palestine; yet the olive still vindicates its

paternal soil, and is found, at this day, upon the same spot which was called, by the Hebrew writers, "Mount Olivet," and "the Mount of Olives," eleven centuries before the Christian era.

The streets of Jerusalem are cleaner than those of any other town in the Levant; though, like all of them, they are very narrow. The houses are lofty; and, as no windows appear in any of the lower stories, and those above are latticed, the passage seems to be between blank walls. We visited the bazars, or shops, which are in a most unwholesome situation, being covered over, and, to all appearance, a nursery for every species of contagion. Hardly any thing was exposed for sale; the various articles of commerce were secreted, through fear of Turkish rapacity. Our inquiry after medals was not attended with any success; but an Armenian produced a very fine antique gem, a cornelian, deeply intagliated, representing a beautiful female head decorated with a laurel chaplet. He asked a *piastre* for it, smiling at the same time, as if he thought it not worth a *parâ*. Upon being paid his demand, he threw down the gem, eagerly seizing the money, and burst into an immoderate fit of laughter. The Armenian monastery is well worth seeing, being the largest in Jerusalem: it is maintained in a degree of splendour, accompanied at the same time with neatness, cleanliness, and order, very surpris-

ing in this part of the world; and particularly so, because every thing belonging to it is oriental. The patriarch makes his appearance in a flowing vest of silk, instead of a monkish habit, and every thing around him bears the character of eastern magnificence. He receives his visitors in regal stateliness, sitting amidst clouds of incense, and regaling them with all the luxuries of a Persian court. We conversed with him for some time, and were much struck with his polished manners and sensible conversation. He seemed to be quite as well aware of what was passing in the western world, as if he had regularly received the gazettes of Europe, and had himself figured in the cabinets of its princes. The approaching downfall of the Turkish empire is an event which, of course, every reflecting mind must contemplate with eager anticipation; and every means conducive to this end is hailed as an instrument in the hand of God. Whether the armies of France, or the fleets of England, occasion signs of its approximation, the universal church of Syria, however distributed and divided by sects,—Armenians, Georgians, Greeks, Abyssinians, Copts, Nestorians, Catholics, Syrians, Druses, Maronites, together with all distinctions of Jewish worshippers, Samaritans, Karaites, Rabbinites,—are ready to bestow upon them their praises and their blessings. Thus, if a Frenchman arrive in Jeru-

salem, as in the recent instance of De Chateaubriand, they talk to him of the victories of Buonaparte, and the prowess of Frenchmen in the Holy Land, as if they were preaching for a new crusade. If an Englishman, they lavish commendations and benedictions

upon the heroes of the British navy; dwelling with enthusiasm upon the exploits of Nelson at Aboukir upon those of Sir Sidney Smith at Acre, and upon the glorious fate of the lamented Abercrombie.

[*To be continued.*]

## PROCEEDINGS OF THE LONDON SOCIETY.

EXTRACT OF A LETTER  
FROM MR. NITSCHKE OF NIESKY, IN  
SAXONY TO MR. RAMFTLER.

*Niesky, May 9, 1816.*

My dear Brother,

YOUR letter of April 15, came safely to hand a few days ago, and it afforded me much pleasure to learn from it, that the Society for promoting Christianity among the Jews continues its endeavours to bring this people to the knowledge of salvation in Christ. Though great progress and extensive effects of these endeavours be not yet apparent, they may appear hereafter: certain we are, that the set time will come, when the descendants of Abraham will seek the grace of God in Christ Jesus, and will be converted to him. Though we should not live to see the accomplishment of the divine promises concerning them, our Lord certainly regards with approbation all endeavours which have a tendency to prepare for this period. The words of Jesus may here be verified: "One soweth, and another reapeth: I sent you to reap that whereon ye bestowed no

labour: other men laboured, and ye are entered into their labours." (John iv. 37, 38.) Many events of our age prove distinctly that the kingdom of God spreads rapidly, and prevails with power in several parts of the globe; and when the fulness, or the full number of the Gentiles will have come in, all Israel will also be saved. The former prophecy being accomplished, the prospect of which brightens more and more, the latter will certainly receive its fulfilment also, and then shortly all that will take place, which now by weak means is in a course of preparation.

I could scarcely have supposed that in England there are no more than about 14,000 Jews, as you write; in Breslau alone there are 400, and in Upper Silesia and Poland, almost one sixth part of the inhabitants consists of Jews. Here, then, is a large sphere of activity. But the dissemination of books among them is attended with this difficulty, that most of them cannot read German print, so that such books must be printed in Jewish characters,



which might be done in a Hebrew printing-office at Dyhrenfurth in Silesia. It would be peculiarly gratifying to me, if the Society would favour me with one copy of such publications as have been edited in connection with the object in view. A translator from the English into the German language might be found here, and then an extract might be made suited particularly for the Jews in Germany and Poland. The expence of printing in Germany is also cheaper than in England. In the adjacent city of Goerlitz I can have 2,000 copies of a sheet of German text printed for twenty-five rix-dollars. For distributing such writings, opportunities would be found; I could make use of a considerable number on account of my acquaintance in places where Jews are resident, and if other persons concerned for the prosperity of Zion, would co-operate, the cause might be materially promoted. The plan and view of the Society for promoting Christianity among the Jews should be made more generally known to the German public; few, comparatively, know of it, though I have inserted a paragraph on the subject in two periodical publications. On the whole, no general interest is as yet excited in the conversion of the Jews, and this important event in the kingdom of God, is still regarded as likely to take place in a distant futurity. The destructive war, which

had such a ruinous effect on the temporal prosperity of all inhabitants, has led too few to serious reflection on the things of God and eternity. Another obstacle to the conversion of the Jews in Germany is, that few individuals, and no Christian association, notice with affection such Jews as have become Christians from conviction of the truth of the gospel, and that such converts consequently have no prospect of a livelihood. For my part I do not expect a *general* conversion of the Jews, until the Lord by his Spirit raises and prepares men from among themselves, who unite together to prove their faith by reciprocal acts of love, and endeavour to remove those obstacles, which now must impede the growth of grace in the hearts of Jewish converts. At the same time it behoves us, who devoutly desire that all nations may come to the knowledge of the Lord, and that more especially he would deliver the people of Israel from their blindness, to assist them in the spirit of Christian charity, and to be partakers of their joy in the Lord. If a missionary could be sent from England among the foreign Jews, he would not only excite attention among them, but there is every reason to believe that in several parts he would gain a blessed entrance among them. My proposal would be, that a visit should be paid in the first instance at Prague, in Bohemia, and in Poland, on the frontiers of

Silesia, for this reason, because the descendants of Abraham in these parts are still genuine Jews, and have not embraced deistical principles, as the Jews in the Prussian and other states of Germany. With the greatest pleasure I would serve such a missionary with that advice, which my knowledge of the state of the Jews on the continent might enable me to give. Of the Karaite Jews in the Crimea I have not yet been able to collect a particular and authentic account; I shall still endeavour to make inquiry concerning them. But I suppose that Mr. Nietz, of Riga, would have it more in his power than myself to ascertain their situation, because there exists a commercial intercourse between the Crimea and Riga.

Of the copies of the Hebrew translation of the gospels by Matthew and Mark, I have already sent some to Breslau, and intend to forward some also to Berlin and Dresden.

I rather wonder that the directors of the Society have not made use of the writings, which Mr. Leo purchased in Halle of the former Callenberg Institution for the conversion of the Jews, because I think that much in these publications might still be turned to advantage\*. I solicit once more that, if possible, I may be favoured with some of them, because they probably would be most useful here in Germany.

I regret that the Hebrew version of the epistles of John and Peter has not been received. I intended, in case of Mr. Steinkopff coming once more into these parts, to have forwarded it by him. But as this did not take place, I sent it by a safe opportunity, together with my letter to Mr. Vander Smissen, of Altona; as my letter has been received by you, the translation must also have come to England. It was directed to Mr. James Millar, and by inquiry may probably still be found.

Having thus replied to your last, I conclude with requesting you to assure the directors of the Society, of my sincere esteem and cordial participation in their laudable endeavours, which the God of all grace will certainly crown with his blessing, though the desired success may not immediately appear.

J. F. NITSCHKE.

P. S. The writings of the late Callenberg Institution are mostly printed with Jewish-German characters, and could therefore be profitably used.

#### REGULATIONS

##### OF THE VISITING COMMITTEE OF THE LONDON SOCIETY.

The Committee of the London Society, after a long and serious deliberation at several successive meetings, as stated in the Report of their last year's Proceedings, which is just published, came to a final resolution in the month of April, that whatever temporal

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\* The Committee have not yet received these publications.

relief shall in future be afforded to Jews, shall be given according to the following Regulations, by a Visiting Sub-Committee appointed for that purpose.

I. THAT this Sub-committee meet on the Thursday before the fourth Tuesday in each month, at Six o'Clock in the Evening, at the Society House, and that three Members form a Quorum.

II. That the business of this Sub-committee shall be, to visit and relieve sick, and distressed Jews; that such relief shall be administered to them only at their own habitations; and that cases of sickness shall be the primary objects of attention.

III. That the Visitors shall administer relief to the persons above described, simply as Jews in distress, and without any reference to a professed desire (on their part) to inquire into the truth of Christianity; using however, every proper opportunity to invite them to a candid examination of the evidences of its divine origin.

IV. That applications for relief be addressed to the Visiting-Committee in writing at the Society House, and that they be immediately forwarded by the Secretary, to the Visitor for the district in which the distressed persons reside.

V. That the duties of the Visitors shall be, to inquire into the circumstances of the cases referred to them, to visit them at least once a week, and wherever they shall find it necessary, to afford relief not

exceeding the value of weekly; and to report their proceedings to this Sub-committee at the next meeting.

VI. That such relief may be given in money, food, fuel, clothing, or medicine; or in any other manner which the Sub-committee may think most beneficial.

VII. That no case shall be relieved for more than eight weeks, until it has been reconsidered by this Sub-committee.

VIII. That every case shall, if possible, be visited by two visitors, or by one visitor attended by a friend, in order to preclude the possibility of calumny, or reproach.

IX. That for the purpose of relieving sick and distressed Jewesses, a certain number of Ladies be appointed as visitors, subject to the same regulations generally, as the other visitors of this Sub-committee.

X. That the Ladies (through the Secretary of the Society,) be requested to report to this Sub-committee, at their monthly meeting, the particulars of the several cases visited by them, when the monies they may have expended shall be refunded.

XI. That every visitor shall keep an account of the cases visited, in a book to be provided for the purpose.

XII. That such parts of London as are inhabited by Jews shall be formed into districts, to each of which a competent number of visitors shall be appointed.



*Suggestions for the Guidance of the Visitors.*

1. As it is not the purpose of the London Society, by the relief which they give to Jews in distress, to induce them to make a profession of Christianity, it will be incumbent upon the visitors, in the fullest and most unequivocal manner, to state this to the persons to whom they may distribute the bounty of the Society, and to make them understand that the temporal aid afforded, will neither *be increased by their professing themselves Christians, nor withheld on account of their remaining Jews.*

2. This truth *being well impressed upon their minds*, the visitors will not dissemble that it is their wish to discuss with them, in a calm and amicable spirit, the grand question between Jews and Christians, and mildly, though earnestly, to call their attention to the evidences of the Messiahship of our Lord Jesus Christ.

3. Should there be a willingness on the part of the Jews who are visited, to converse on religious subjects, it is suggested that the wisest mode of proceeding for the visitors to adopt, will be, in the first instance to hear all the objections which the Jew has to advance against Christianity, and after having given satisfactory answers to them, to bring forward such proofs of its authenticity, as may seem likely, under the blessing of God, to convince them of its truth.

3. The visitors will of course

earnestly endeavour to direct the attention of the Jews, to the scriptures of the Old Testament; advising them to compare what Moses and the prophets have said of the promised Messiah, with what is recorded of Jesus of Nazareth in the Gospels. Should they not be in possession of the latter, it would be proper to lend them a copy either in Hebrew or English, according to their own choice.

4. Some tracts will be sent to the visitors to distribute as they shall see opportunity. One of them contains a collection of prayers, wholly compiled out of the Old Testament Scriptures. It will be desirable to press this circumstance on the attention of the Jews, and strongly to entreat them to use them in their daily devotions.

5. Should the Jews possess any books directed against the truth of Christianity, it may be proper for the visitors to offer to read them impartially, and having perused them, to take an opportunity of pointing out, in a spirit of kindness, the fallacy of the arguments contained in them.

6. It will be desirable that each visitor should possess, for his own guidance and help, Scott's Answer to Crooll, and Leslie's Short Method with the Jews.

7. Should any of the Jews visited have families, it will occur to the visitors to recommend them to send such of their children as are old enough, to the Society's Schools. It

may also be urged upon the parents, as occasion shall offer, to attend those places of worship which are connected with the Society.

8. It will be very useful for the visitors, as far as they can, to take minutes of the remarks, which shall be offered by the Jews on the subject of religion.

9. While the visitors always speak of the spiritual state of their Jewish brethren as awfully dangerous, and represent the question at issue between them as one of eternal life and death, they will of course unite with this, the utmost tenderness and compassion towards their persons.

10. The General Committee are sure they need not urge upon the visitors the necessity of putting up continually the most fervent supplications to the throne of grace for the guidance of the Holy Spirit, before they enter upon these labours of love. Whether it will be advisable to invite the Jews who are visited to unite with them in prayer, must be left to the judgment of the visitors in each particular case: but the necessity of their praying for wisdom from above, cannot be too strongly enforced upon them, from the precepts and examples to be found in their own Scriptures.

#### OPINIONS CONCERNING THE HEBREW VERSION OF THE NEW TESTAMENT.

In order to encourage our Christian brethren to increase their exertions in raising funds to carry on the important work of the Hebrew New Testament, we submit to their view a few extracts from letters

received from several of the learned Gentlemen who kindly overlook and pass their judgment upon every part of it, before it is finally prepared for the press.

The following testimonies must be considered as highly satisfactory to those who cannot themselves judge of the accuracy of the work.

The first testimony is from the Rev. Mr. Oxlee, who is we believe deservedly esteemed one of the first Hebrew Scholars in the kingdom.

“The version on the whole is a good one, and will stand the test of criticism.”

JOHN OXLEE.

*Hovingham, Sept. 14, 1815.*

“Though I could not do more than examine a few passages, in which I have not found occasion to make any corrections. Indeed the printing appears to me admirably executed, and the phraseology of the translator seems to me to preserve the sense, and the simplicity of the Greek original, and at the same time approach as closely as could be expected to the pure idiom of the Old Testament in Hebrew.”

RICHARD GRAVES, D. D.

*Dublin, Sept. 15, 1815.*

“With as much dispatch as possible I have carefully revised every verse of the enclosed sheets, and am highly pleased with the manner in which so important an undertaking is carrying on; which I hope will eventually be attended with the best effects on the minds of those for whose advantage it is particularly designed.”

WILLIAM BENNET.

*Chapel-en-le-frith, Sept. 22, 1815.*

By letter received the 30th Sept. but without date.

“Received up to John ix. 13. which will be revised and returned as speedily as practicable. The version continues to give great satisfaction.”

A. DUNCAN.

“Immediately on the receipt of the inclosed, I sat down to a careful perusal of every verse, comparing the translation with the Greek, and was much pleased with its general



accuracy. I have, however, in a few instances taken the liberty of suggesting what appeared to me amendments, &c."

WM. BENNET,

*Chapel-en-le-Frith, 30th Sept. 1815.*

From Dr. Robertson, St. Andrews, 29th Sept. 1815.

"He has perused the whole, and has almost nothing to remark."

"In every other respect (Luke vi. 1.) I find this translation in Hebrew of St. Luke, very correct, and have perused it with very great pleasure."

JOHN FRED. USKO.

*Rectory House, Orsett, Essex, 17th Oct. 1815.*

"It will, however, give me much pleasure if any of the amendments which I have suggested, shall tend in any degree to bring to higher perfection so valuable a work."

J. ROGERS.

*Mawman, 16th Oct. 1815.*

"With very great pleasure I have revised the inclosed sheets, and I regret that numerous engagements prevented me from doing it sooner."

"The translation appears to me to be, in general, close, elegant, and correct, and, I suppose, will have as few faults as any work of the kind can be expected to have, though perhaps, from such a combination of learning and industry as are engaged in it, no little will be anticipated."

JOS. GILBERT,

*Rotherham, 7th Nov. 1815.*

"I now return you the sheets of the Hebrew Gospel of St. John, which you were pleased to send me. The little knowledge I have of the Hebrew language does not qualify me to be a judge of the translation. But the sheets have been revised by some eminent scholars with whom I am acquainted, who are perfectly satisfied that the translation is correct. With best wishes for your success in your most important undertaking, I remain, &c."—JAMES ROBERTSON.

*Leith, 27th Nov. 1815.*

The Report of the Select Committee upon the subject of Mr. Greaves's proposed resignation of the office of Sub-secretary, having been read, Mr. Greaves was called upon by the Committee, to state the terms upon which he would consent to continue in that office; and it having been judged inexpedient, for the reasons assigned in the Report, to adopt the arrangement described by him,—

*Resolved*,—That the Committee accept with very great regret, the resignation of Mr. Greaves; and that in consideration of the useful and important services which he has rendered to the Society during the period that he has been in office, the sum of one hundred guineas be presented to him.\*

The Resolution of the Committee relating to their acceptance of Mr. Greaves's resignation having been made known to him, he, with that spirit of disinterestedness which has marked the whole of his conduct whilst in office, declined accepting the pecuniary grant.

*Resolved*,—That the Thanks of this Committee be given to Mr. Greaves, and that these Resolutions be inserted in the Jewish Expositor.

A ballot for the office of Collector for the London Society, took place at the last meeting of the Committee, when Mr. William Leach, No. 1, North Place, Hampstead Road, near Tottenham Court Road, was declared to be duly elected.

\* Mr. Greaves had declined receiving a salary of more than £100. although the usual one of £150. had at first been appointed for him.

*The Secretaries beg leave thankfully to acknowledge the receipt of a handsome Donation of £100. from "A Friend." Other Subscriptions, &c. are unavoidably postponed till our next.*





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